554 /86 cont./ he has built up in his life. The more days and
585 nights the festival lasts, the more guests (largely kinsmen) present, the more buffaloes slaughtered, and the more spacious the pannjambungi (the extension built onto the front of the house for this occasion), the higher is his standing. But the
[583] bride price, sunrang, is the element of marriage which permits the clearest measurable evaluation.

The sunrang is not simply handed over to the wife's kin
583 group by the man and his kin group. It is present at the contracting of the marriage (nikka'). The marriage official records the amount in the marriage register in reals (1), an

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1. A real was, and still is, valued at 2 guldens. The coin itself, the real, is not seen at these payments. It became too rare for that.

old species of coin which has long disappeared from /87/ circulation. The woman's kin group frequently demands that the sunrang be paid entirely in specie (rix-dollars or guldens), but usually this happens only in part. The balance is paid by giving a sawah or a buffalo. As a symbol of such a transaction, a handful of earth (from the sawah) or a nose ring (of the
[415] buffalo) is added to the specie, which is contained in a flat, round copper box (kampu), used only at a marriage. The kampu also contains various kinds of leaves and a piece of wood, whose names signify "high," "rich," "rising," and "expanding." That is what one wishes for the sunrang and, at the same time, for the woman's group of relatives, the best possible wish.

[659] The sunrang cannot be just any amount; it is always an even figure. It is fixed by the local authorities, in this case, the Self-government of Goa. In part it is linked to a specific status (ordinary people), in part to a certain function (the adat

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583 /162 cont./ seem worth mention. Above all, it can never
589 be the reason in this group, which is so much wealthier, for
565 a marriage not to take place.

To explain the fact that the number of unmarried women
[582] in the highest class is larger than that among the people, one could at most point to the existing hypergamy prohibition.

The high costs of the wedding feast are a customary argument to explain the fact that a large number of women remain unmarried. In my opinion this is incorrect (1). If the

1. The argument is also used as an "explanation" for the existence of marriage by flight. It is safer to assume that in times like those after 1929, the number of marriages by flight increased somewhat through a gradual adjustment toward new relationships with regard to money and goods.

marriage partners are related to each other (for instance, cousins to the sixth degree), one cannot say that such a marriage could not come about on the grounds of excessive costs. The expenses for a feast are expressed in amounts, and these amounts typify a certain social standing. One does not like to cut down these amounts, because then one has the feeling that this feast would be "inferior" compared with a
178 previous one.
435 When an increase in the value of money takes place, as
583 it did around 1930, a certain group could no longer afford the
585 same amount as a number of years before. The members of

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/162 cont./ such a group did not like to admit this toward the outside world, however. It is true, therefore, that during this time it repeatedly happened that a marriage did not take place, on account of the amounts which in their own opinion should be spent on the wedding feast.

But this state of affairs did not last long. Initially, it was still agreed among kinsmen that the old amount would be maintained outwardly, but that in reality they would be satisfied with less. Outwardly, the social standing of the group of relatives thereby remained on the same level. But gradually the amounts were adjusted to the new conditions, though little or nothing was thereby changed in the intent of the feast or in the entertainment of the guests.

/163/ By the same token, scarcely any difference could be observed between a wedding feast in 1940 and one celebrated in 1949 in the same group, even though in that period the valuation of sawahs and buffaloes increased by about tenfold. While in 1940 one buffalo and one goat were killed for the feast, in 1949 one buffalo and two goats were killed for the occasion. In 1949 one naturally never heard the complaint, either, that a marriage could not come about because of the excessive expenses of the wedding. In its striking frequency, this complaint remained confined to the beginning of the 1930's. The high expenses are nevertheless still named today as an excuse whenever other reasons which one does not like to mention make a certain marriage undesirable (1).

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1. Kampong Bontorambo numbered 22 widows and 13 widowers who had not remarried, that is, fully 4 percent of the total of 787 residents. Only two married men and two married women appeared

him stands the kampong chief. The latter calls for a vote, and each elder votes, his family members invariably voting on his side. They are not formally designated, it seems that each of the elders is approximately equivalent to the head of an extended family, though perhaps not all of his clingers-on are his relatives. And voting is by such blocs. Perhaps this is changing? For example, suppose a man like Rahim is against his father's vote, and thus the family bloc splits. 203 666 624 596

While Rahim was talking in Makassarese I questioned van Heekeren further. He said that he thought most, if not all, kampong folks still were very firm in their beliefs in the karaeng's mana. Finally, after the old man said that he was willing to help out on the project, we started to leave. As we did, the storekeeper invited us all to his store next door. Before this, children gathered at the front door and the old man shooed them away. He kept ordering people around too. For example, he told one to lay a cloth over a broken place in the roof where the sun was striking van-Heekeren. 778 565 574

The store hasa brick underwall, and a house above. It appears good and cool. The keeper prepared an ice and berry soda. He kept filling the glasses. They always accepted my cigarettes. We sat around a table and Rahim talked further, as van Heekeren and I listened or talked between ourselves. We sat for a long time.

I saw a school book which was reminiscent of the United States. It was for the first grade, and for Malay. Rahim said it was used in the village school, which we saw later in a larger kampong opposite the mosque (earlier we had seen the Mohammedan school, also in a good building), and it appeared to be a large and rather good structure in the usual style, i.e., a white building. Rahim said that they used Makassarese throughout the six grades of local schooling, but began Malay slowly with the first grade. After the sixth grade, they have to go to Makassar if they wish further schooling. I asked about a bus. None comes to this kampong, [i.e., Balombaru--Analyst] but one goes to Sungguminasa, and could be gotten on the main road, which incidentally is quite a walk. As usual, evidently, children must walk rather far. A girl about nine or ten came in from the school later. That bus costs 15 guilders per month. [15 rupiah, f.15] I asked about the use of the old Makassarese script. Rahim said that its use and the knowledge thereof are quite general. He added that there was a press in Makassar. 872 346 494 198 435 212

123 chosen to remain in office he then goes back to where he
609 came from. This evidently was quite something to them. I always added that this was neither better nor worse, but just a different way of doing things. I think I put the point across. I said that in the United States we had large houses and big buildings because the weather was so cold. But basically the principles were the same. I said that they used bamboo for struts and supports while we used steel. They used clay to work where we use cement. Then I brought up the point that they knew considerable about the United States as a result of having seen many moving pictures. On the other hand, we know nothing about Makassar.

272 At this point, without any pressing business, the Kepala kampong called for some coconut water. We had quite a time about the word coconut milk in English. Someone was told to strip a few coconuts and the coconut water was quite good, although I could see that it would spoil rapidly. It was served in glasses, though Rahim asked first if I preferred it from the
[833] nut directly. In Bontorio it is said that this coconut water causes impotence, but the men drank it.

563 The assistant showed me some silver filigree work. It
326 struck me as mediocre, but I said that it was fine. Later van
439 der Wetering, Secretary of the Centrum Cultureel Stichting [Cultural Foundation Center] in Makassar, said that it was poor and made for the tourist trade. They use a kind of tamarind acid to clean such silver work. It is actually quite banal. One fellow said that the Chinese brought the silver
● 435 from Hongkong and gave it to the smiths. Later they bought the finished article back and sold it. The fellow who was the constructor of the building said that there was much trouble nowadays. He needed a truck but could get one only by paying f.80 per day. But he could make only f.75 per day. When I commented: apa boleh buat [what can be done about it?] they laughed.

829 We talked about mobility and change from generation to generation. I said that in the United States a son seldom followed the trade of his father. Although this was not too clear they seemed to be surprised. They implied that if the father was a smith, his son would be one also.

609 After a hearty farewell, we went back to the Karaeng. He
156 was there, and there were still many people around. We went in and noted that the atmosphere was entirely different. He is a kind of United States business man in type. He is close mouthed and position-proud. Perhaps he was just embarrassed. However, I missed the give and take that was so

621 the border of wanua Palaka, kampong Tjabalu on the west,
it is four kilometers also. This western part is thus a
632 square. On the east side of the road, along the Watampone
101 border, it is only six hundred meters along the street to
131 the Ta border. But then the east border sweeps eastward in
102 a long curve so that on the northern side along the border of
Tjelapa, the northern border runs two kilometers from the
main road. (See rough map, page 46, field notes)[P. 266 here]

871 There are two schools in Bukaka, one a religious school
●435 and the other a village school. They are near the Watampone
556 border on the main road, or just off it. There are also ten
private Koran schools. There are about six hundred hadjis
here. I met one, a smug young man. And I teased him about
being one of the few rich men in town, but he said that it was
perhaps, if the family resources were pooled, six thousand
guilders. He remarked that ten thousand guilders was really
a great fortune here. Incidentally, the Sulewatang said that
the high figures given for the old days were somewhat off.
Prices were overvalued.

131 In the wanua, running eastward to the sea from Bukaka, are
361 the kampongs Penyula and Ta side by side; then Paopao,
Tibodjong (very small) and Tamaüsing, side by side; then
Toro, Tjelu, Lapobatua, Biru, and Palingorung, all side by
side (the latter two jut out to the south); then Badjoë and Maloi,
side by side (the former on the sea, the latter juts out to the
south); and finally, along the curve of the sea, Rompe. I for-
got to say that these really do not jut out, as Watampone is
also part of the wanua and it is to the south of Bukaka, Ta,
Tamaüsing. Thus the appearance seems to be roughly that
621 of a triangle. Aside from Watampone, each of the fifteen
kampongs has a kepala kampong. And within each of the kam-
pongs there are varying numbers of hamlets. Thus Bukaka
has three, Penyula has one, Ta three, Paopao two, Tibodjong
one, Tamaüsing one, Lapobatua one. I could not get any
information on the other kampongs, but will find out later. The
biggest kampongs, in order, are: Tjelu, Bukaka, Badjoë.
Others are small. Bukaka is the oldest.

368 The big misigit [mesjid, mosque] is used by Bukaka, Ta,
and Watampone. Other kampongs having misigit are: Penyula,
Badjoë, Paopao, Lapobatua, and Palingorung, thus there are
six in all.

632 In Bone, Andi says, there are twenty-one wanua. Seven
505 are ruled by aru, and fourteen by sulewatang. He says, how-
ever, that they are of equal rank. Aside from the aru wanua
there are the Aru Pitu, and this tells the story.

Again I had several men at the house, including a fairly high turunan radja. We went through about one half of the notes. I asked about the high percentage of unmarried women here and told them that the census reported that this was caused by the high prices. Saleh said no, the price was only f.88 for upper classes and f.20 for a slave. But I noted that he couldn't go to normal school because of the f.65. But, he said, there are ways of getting around this price. For example, one might give a rice field or something in kind rather than money. He said the trouble was mainly in the higher class, as it was hard to find suitable mates. But if it is too difficult one can move down a peg for a mate, but the result then is that the children are of lower status or class. The upper class man said that Frederícy's [i.e., H.J. Friederícy, De Standen bij de Boegineezen en Makassaren--Analyst] estimate of 40 pure ana' patola in Goa was rather high. He said that now there is only one, a woman. I think he said that she is not married, but I am not sure. Saleh agreed that it is also possible to run off and thus have a lower price. He also said that there is no real marriage unless the price is paid. All the fussy details apply mainly to the upper classes. And there again I see the fault in the Dutch material. They write of the uppers mostly. There is an absolute rule, a taboo, on a lower man marrying an upper woman [hypergamy]. Punishment for this was formerly death, by drowning. They agreed that this was looked upon as incest and as being sufficient cause of disaster for all. Such results as failure of the rice crop and so forth, might be expected. They put it that the mountains would refuse to send the rain. They laughed when I read from the notes that there was little divorce here because it was so hard to replace a wife. They seemed to agree that there was very little divorce. They said there was relatively little polygamy too, but the old sea captain has two wives now and has had many more. The two never lived together in polygamy now, he said, because they fight. Formerly, they could live in the same house. The present Radja of Goa has two wives.

583 565 435 ● 114 [684] 586 595

Literacy: Saleh said to be careful regarding percentage figures on literacy. He said that everybody learns to read (or at least most people) Makassarese, and many learn to write it. It is taught in school, and also in the homes. Thus he might teach his wife if she were illiterate. He said that in the kampong 70 per cent of the people can read Makassarese and 30 per cent can write it. The figures are lower for Arabic and Roman letters. He has some figures in the material he gave me. He said that school children learn Roman, Makassarese, and Arabic.

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old practices. They were interested in the story Rahim told me about Segeri, where there are lots of homosexuals. Rahim had gone to the circumcision feast there, where buffalo were killed and there was much dancing. The mass circumcision, boys sitting on buffalo to be killed, having their teeth filed, and the like brought up further questions. 000 [838] 304 881 574 231

Circumcision: Saleh said that sunat [circumcision] here is accompanied by a big feast, and that buffalo are killed and are eaten. Also, he added that teeth are still filed, every boy having them filed a bit. No longer are they filed down to the gums at the circumcision rites. They showed me examples of boys with their teeth filed even. This evidently applies only to members of the upper class. A boy holds a piece of wood clamped between his teeth and the tukang sunat [i.e., circumcision expert--Analyst] (evidently) files them down a bit with a stone. This is also done for the girls, who sunat too, but but there is no feast for them. 565 562

Regarding the pinati, Sa[illegible] said something about two kinds of them, one kind being [illegible]". I didn't get the point. At feasts of all kinds (mar[illegible] circumcision, etc.) there are padjoge and pakarena. [illegible] along with drum beaters. The former are prostitute[illegible]er young girls. At the outside they are fourteen to [illegible]teen years old. After that they must quit. They come from Limbung mainly. There are none in this kampong. They come in troops of ten including two leaders. They cost about f.50. Slaves cannot afford to have them at their feasts. 527 574 548 435 567 535

I asked about the title daeng. There are many people who have this title in the kampong. Saleh said that they all had at least a little noble blood in them some place along the line. In regard to the bate, it is agreed that they all have the title gallarang which is lower than that of a high noble The bate are "high" gallarang. They were formerly mere chieftains of the commoner class. This again is the two-way division, and the mutual relationships between nobles and commoners is again evident. 554 565

In regard to service for rulers and chiefs, I was told that there is no more of this. For example, in the rice fields of the ruler the workers now get wages. Also the same holds true for the kepala kampong. Formerly he had a kasuwijang. [obligations reflecting respect for higher rank] 178 466 622 565

They all knew about the troubadors who also come to a feast. 533

463 So far as I can see, specialization is not strict but there is a tendency for sons to follow their father's trade.

426 They say that there are not many who have run up debts
465 with the Chinese. For the most part if it is necessary to
499 borrow some money the local people try to do it from some-
466 one in their own family (this is quite different from Java and elsewhere). There are perhaps one hundred men who work for wages. They work in offices, in stores, in schools, and some as common laborers. But most of the people do not work for wages. I asked, after Thierens told me that it was easy for them to get money if they were willing to work as coolies on roads, if this were true. Andi said that it was true only for the city. Road work on the roads in Bone is done by heerendienst which amounts to seven days' labor every three months. In Watumpone the laborers get 75 sen per day and this is not enough even for their food, so they won't work at
● [435] it. They said that even in offices one might get only f. 30 per month, and one meal costs about f. 1. He was much concerned about wages and prices. I heard later from a tobacco man who was English that women work in drying sheds for 75 sen per day. They are asking for f. 1 per day.

563 As for the shops and stores, a few Buginese are shop-
443 keepers (as I remember, four), and the rest are Chinese. The
472 Kepala kampong owns a brick factory, and this is the only
433 manufacturing center in the area.

Bukaka, September 9, 1949. Third day: I went on with the
661 schedule. Concerning political life, a certain amount of discomfort was raised as a result of our discussion. Luckily only Andi and a close friend were present. Andi said that there was so much fear that it was impossible for them to discuss things openly. He said his friend was trustworthy, but that others might inform on him, and if he merely discussed Bone or Indonesia or especially the Republican politics he would lose his job. And he would probably be arrested. In other words any political discussion here regarding Indonesia means jail. The only things that might be discussed cautiously would be those concerning extra-Indonesian politics, for example, diplomatic relations, the United States, China, Russia, India, but even here one has to be careful.

208 Concerning communism, they said there is much propa-
668 ganda against it coming from Makassar. But especially strong propaganda against it comes from the Republic. They said that it is very effective because those responsible for it use the line that communism is against Mohammedanism; and this is sure to work here where Mohammedanism is the next most important thing to adat.

although he told me that they were "his people". He said that they had to do what he tells them. I asked if they would be there until Saturday, so that I could take a picture. He said that they had to stay a year if he told them to. They may not marry without their owner's consent. A man wanting one of them [i.e., professional dancers, padjoge --Analyst] must pay the owner perhaps f.500 or even as much as f.1,000. And even later, when they are no longer able to perform as padjoge, they still must get their owner's consent to marry. The man must pay their owner. All the money they make, and he mentioned the figure of f.100 a night, goes to their owner who gives them food, dress, and so forth. They work in the kitchen and do other similar tasks when not performing as padjoge. I am not clear as to whether or not they are prostitutes, but if so, the owner gets the money. Evidently they are not. To dance with them, or request a song, which lasts fifteen minutes, costs f.2. Two rather older men danced a lot, and the hand and foot movements were like the Javanese dancing except that there was more footwork. The girls would be a fine psychological study. They are absolute slaves, dead-pan, and formerly they could not even raise their eyes. They are singing all of the time, sometimes with a leader and chorus arrangement, sometimes in unison. I stared fascinated at this vision of girls absolutely owned and mechanically doing their chores. Andi's brother said the girls like the job because it is easy. They get good clothes, rings and so forth. The radja's dancing girls are called padjaga, not padjoge, and their dances are evidently different. And they are not rented out for fees. One of them is a stunning prognathous type, with cushiony lips and cheeks, and with a fine figure; also powdered and with a dead-pan expression. One of them is older and rather fat and one is not good looking. Andi's brother said that this group is not a particularly pretty one. There were not very many people present [at a feast, celebrating the birth of a child--Analyst]. Around the house there were plenty of retainers and they were fantastically creeping about before the master and the old Sulewatang, who stalked around in a magnificent garb consisting of sarong, closed jackets and finely made hats. A mere wave of the hand, and a retainer came bent over to Andi's brother, and squatted in a very humble fashion, and then crept off to do what he had been ordered to. A mere call for cocoa water and it was brought immediately. This is the most medieval and feudal place I have ever seen. And those girls are the most dramatic examples, although the bent-over men are a good sign of this

535 565 567 [435 582] 574 431 181 576 567 [292]

574 too. Finally, we left at 10:30, although they were still dancing. As we left, a man asked to give the Sulewatang a live
576 rooster for his grandchild. It was a gift and we carried it
431 back. All in all, it was a most impressive evening, bringing
567 out the feudalism of this area and the complete lack of shame
181 regarding it. It is simply the way things are. The slaves do not rebel and perhaps don't think about it. But the psychology
[535] of this should be studied. The padjoge are selected young. The master looks over his slave girls and orders the pretty ones to go into training with the guru and the drummer. They obey. And they he rents them out for the money they bring in.

565 I forgot to say that Andi said there were many aradjang
838 here. The wandu especially are linked in. Every kepala
793 wanua has aradjang and so do the kepala kampong frequently.
778 Each is in charge of a wandu or bissu. The latter are said to live often with men and to cook and so forth like women. It is said that they are clever and accumulate much wealth usually. I did not find out whence. They are exempt from heerendienst.

595 Regarding polygyny, there are relatively few cases known,
565 perhaps only 1 per cent have more than one wife. There are
567 few men who have three wives but none in this kampong. The radja of Soppeng has ten, and one hundred concubines. Most men have only one. Multiple wives never stay in the same house because they would fight. Nobles usually have two or three houses anyway. The Sulewatang says that this is fine because one does tend to get tired of the same house. He has several, and in each he has a corps of people, evidently slaves.

583 Regarding bride price, they said that the highest was f. 88,
565 but the nobles give much in addition. Often they give as
435 many as one hundred slaves! And this applies now too. They
178 said the lowest price is about f. 12 and a commoner might pay
567 f. 22 or f. 44. Thev said they like to get more because they were proud. The gifts are what raised the ante. The price goes to the girl's father, or if she is a slave to her master. There is no way of getting out of paying this price. Andi said that the children follow the status of the father, but I think he is wrong. But evidently, the tawa-ana is slipping, as I don't get a clear reaction to questions regarding it. They say that the kadi knows the details on this matter. As in Makas-
[684 588] sar, the law says that a high woman who marries a lower man must be punished by five years of exile separate from her husband.

The principal said that Buginese pupils are not bright. He said that the girls in particular are dumb. It is necessary to separate the boys and the girls at play because the boys are extremely obscene, especially the Radja's son, who, according to the principal, was a scoundrel anyway. The upper boys are especially bad with the girls. The lower boys act better. As the principal says, this is probably because most of the school girls are uppers and therefore the lower boys wouldn't dare fool around with them. This is in line with the most powerful of taboos. It seems that only upper girls go to his school, although there are many lower boys. 153 857 565 831 876

Andi says that the price [probably refers to bride price --Analyst] of an upper is usually f.40 "plus one person." Now they do not give a slave, but use the same expression, and add f.48 more to bring the total to f.88. High ones may add on more if they wish. From my window I saw a noble going to work one morning. He was a big man wearing a seersucker suit and a gold bordered songko. Ten paces behind him was his man carrying a brief case, wearing a white shirt and pants and a velvet songko, with a kris stuck in his belt. This is a notable picture of mixture: suit, brief case, seersucker suit, songko, rank, office work, etc. 583 565 435 291 177 554

One night there was a big noise in the market place. The information office had sent a movie on erosion which is a big problem here. A big crowd gathered, but the Assistant Resident said that even the Arumpone, who sat next to him, did not understand the film. He kept asking what it all meant. This demonstrates that films must use local scenes and more understandable material in attacking such problems. It would be like trying to explain erosion to the United States farmers by showing pictures of Bone and rice. 546 208

Pasar Malam [Evening fair--Analyst] is held here for six days starting with Lebaran Hadji. This takes place in the pasar building. To get in one pays f.0.50. The main form of entertainment is gambling, most of which consists of playing the Chinese button-counting game, with much wagering. There is a troup of padjoge, but little dancing. The whole thing is dull and unimaginative, like the Buginese themselves. How different this is from the fine dancing I saw in the Batavia Pasar Malam. 535 517 525 368

I told Thierens about the relatively few children here. He asked a noble about this, who said it was because of the tremendous divorce rate here. He explained that after marriages are arranged the couple often separate after a very short time. Thus there is little chance to breed. Then too a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry. 586 153 163

541 On Friday, October 7, there was a big ceremony in the
634 hall. I went to the pasar malam twice, once with Andi. There
535 were some acrobats and a group of padjoge in elaborate
435 dress from Ulawan (on the road to Makassar), in addition to
533 the gambling. There were also a few flute players and singers
832 from Ulawan. They sat in a circle and played and sang near
505 the padjoge place. The songs were of the pantun type and are evidently suggestive. I asked again about the padjoge, and Andi stresses that they are not prostitutes. In fact, he seemed shocked at the idea. He said this may be the case on the sly, but it is not allowed. He said that the money they get is split, 80 per cent going to the master, and the rest divided between their coach ("mother") and the male leader ("father"). For their services a small amount is paid at the local pasar malam, but if they are called to Makassar for the pasar malam they may cost f. 3,000, which the city pays. In addition they get gifts from the crown. There are, or were, court dancers too. These were called padjaga. They were evidently uppers, not slaves. This is similar to the Makassarese pakarena. Andi says that only a few kampongs now have padjoge.

541 The races are somewhat boring. I went one day and sat
525 with the Arumpone. The horses are little, and so are the boys, who ride them without saddles. All horses are evidently owned by nobles, who do the betting. There are purses and prizes.

541 All members of the Hadat Tinggi were present at the cere-
728 mony of the surrender of powers. So were the representatives
642 of the parliament and the district chief and radjas from all over.
634 Also the poor Dutch. They started with the "Wilhelmus" played in awful harmony by the local band; and then they played "Indonesia Raya" which must have given the Dutch a pain. Then there
[537] were long speeches by President Sukawati, representatives of various bodies, the Arumpone, and the Resident of South Celebes. The best one was a speech made without notes by a young wali of Makassar city (or perhaps Makassar district). After lunch there were more speeches. I heard a lot of use of the word democracy. This is notable inasmuch as this is a completely undemocratic area. The word is magic. I remarked to a young noble from Soppeng that I also heard a great deal in regard to zelfbestuur but nothing about volksbestuur. And that is just about it. Who is the zelf?

The Hadat Tinggi sat in front and the ranking was: the Arumpone, Goa (a colorless man, who gave a very short speech at lunch; he may not be very happy), Luwu, Buton (a remarkable man, small, fat, and old), and then the others in

M 838 548 had looked boldly at me, unlike most women here. Maybe she was really a girl, but a prostitute, but on the other hand it may have been a homosexual. I know I was impressed by the frank stare and thought I noticed something a bit odd about the person.

The doctor told me that one day a soldier came in with gonorrhea and that he was on the trail of the woman carrier. So there are prostitutes here.

M 285 435 On the way back I stopped to look at an orchid fiber basket woven with a pretty design and colors. The price was f. 0.60. Andi wanted a photograph of me to keep, so I gave him one.

C 117 I left Watampone on Sunday, October 9, two weeks late. I will be able to get a ship going to Ambon on October 14 or 15 which is good, because it means I will have lost only two weeks.

Makassar: I went to the KPM and found that the Raeal sails for Ambon on the 14th or 15th. I can stay there until December 17, returning to Makassar December 20. Then I will sail to Sumbawa on December 23, arriving December 24. I still do not know of any later sailings. This means I will cut Sumbawa short, but have a full two months period in Ambon. I also went to Fort Rotterdam and talked with Rahim.

C 172 114 [171] I had a talk with van Heekeren who is delighted at the results of his trip to a neolithic site in Galumpang. He is somewhat irritated because the government will not give him more money for this research. They seem to spend most of their funds for restoring monuments. This checks with my complaint about Dutch archeology. Formerly they spent lots of time and money on Hindu-Javan remains but little on the prehistoric. Van Heekeren tells me that he has to spend a great deal of his own money. His budget is very low, but even at that he cannot get more funds. He has two other sites located along the Karama River. He said that the layers are not very thick, made up mostly of limestone and rubble. He said that these are the first neolithic sites to be worked in Indonesia. He had all of the stone materials out on a table. Included were arrow points, adzes (he said that they were the first ones found in Indonesia [??]), axes, grinding stones, and a remarkable all-stone tapa beater with grooves, which he said is like the beaters found in the Philippine Islands. There were also lots of sherds, with pretty designs. Many of these designs are similar to those used by the Toradja today, especially on cloth.